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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVII—No. 4 **February, 1949**

THE work we have to do, the knowledge we have to give out, depends on no other names than those of the true Teachers, H.P.B. and W.Q.J. Associates must learn to look to Them, to point to Them and to the Masters whom They served. Nothing else will restore the Movement. Unity is the key note of our attempt, and living persons, if made prominent, will detract from that attempt, will be attacked, to the injury of the Movement. So far as the world and all Theosophists are concerned, Theosophy comes from H.P.B. and W.Q.J., or rather, through them. So, to avoid misconceptions, we get back of living persons to the Message and the Messengers.

—R.C.

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A U M

Truth is violated by falsehood, and equally outraged by silence.

—AMMIAN

THEOSOPHY

Vol. XXXVII February, 1949 No. 4

THE ELECTRIC FLASH OF MIND

THEOSOPHISTS at work in the world, studying the aim, purpose and teaching of H. P. Blavatsky and Wm. Q. Judge, and bent upon disseminating theosophical principles in the furtherance of Universal Brotherhood, are not "fortune's favored soldiers" except in a metaphysical sense. The "glorious unsought fight" in which they engage is not a struggle for supremacy over non-theosophists, but a struggle within themselves for the supremacy of the Warrior Soul. The only battle appropriate to the theosophical philosophy is what Mme. Blavatsky termed a "battle for recognition," and that battle cannot be fought *for* another. Theosophy asks only for a hearing, and the theosophist endeavors simply to *speak* Theosophy as truthfully as possible and as impersonally as he can. When Theosophy is the speech of the *whole* man, it penetrates beyond the brain of the hearers, and reaches that in every man which listens with the inner ear.

H. P. Blavatsky wrote to the American theosophists in 1890 that the Ethics of Theosophy "sink into and take hold of the real man—the reincarnating Ego," which is a clue not only for the work of promulgation but also for the self-preparation of the promulgators. The "system of life and thought which alone can save the coming races" can hardly recommend itself to others unless its students first make it the system of *their* life and thought, and realize that Theosophy, the "secret doctrine," is not a doctrine at all. Theosophy as knowledge is the truth that lives in the "secret heart," and in the

inner nature of its devotees it manifests as the "Great Sifter," winnowing out all lesser motives and selecting the true objectives of the soul.

The teachings of Theosophy, having no articles of belief nor any external canons of "theosophical" action, present unparalleled difficulties in the way of dissemination. If the theosophical movement drew only upon the physical and psychic energies of its adherents, in the carrying out of a definite and concrete program of action, the number of "theosophists" might be vastly greater than it is. If the work of Theosophy required only an association with others who were personally compatible, who shared the same general opinions, and who had almost identical notions as to method—the Movement might be more popular, although not as universal. But the Theosophical Movement would not have its name if any such limited objectives attached to it, and from the standpoint of Theosophy, adherents count for little, no matter what their numbers, if they are not engaged in fitting themselves to work with and for all men without distinctions of any kind.

Theosophy is not an individual religion—it is always and everywhere a cooperative undertaking between Teacher and pupil, among co-associates, and with any man who may be drawn to consider the philosophy of right action. The recorded teachings of Theosophy are in one sense a perpetual "conference" between those who know its doctrines and those who have "ears to hear." The original writings of H. P. Blavatsky and Wm. Q. Judge are not in the form of lectures, to be "taken down" in notes and repeated as a test of memory: both H.P.B. and W.Q.J. required, by their manner of recording the theosophical philosophy, that their readers participate in the give-and-take of ideas. A system of thought which included the doctrine of the "lighting up of Manas"—the incarnation of men "of mind complete" in evolving Humanity—and then omitted to honor that principle in practice, would be fatally inconsistent. The theosophical Teachers evoke the electric flash of mind, and adopt every means at their command to encourage creative thinking.

Nor are students of Theosophy expected to derive inspiration solely from recorded teachings, in private sessions of book-study. Altruism being "an integral part of self-development," *The Key to Theosophy* calls to notice a definite illustration of the necessity

for altruism, by stating that "it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it." H.P.B. and W.Q.J. declared that as each member made himself a center of work, and developed interiorly the powers and faculties needed for the "wider scope" of the Movement—

> a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

What is sometimes called the "conference method"—demonstrated by Mme. Blavatsky and Mr. Judge between themselves and with their associates—is based on the principle that the key to any theosophical endeavor is the *nucleus* established *for the sake of others,* and constantly fostered. The Teachers urge all workers for Theosophy to unite with others, *focussing* the reciprocal forces that operate among them, and thus creating a living core of centripetal and centrifugal energy.

It is human experience that minds are illuminated, and ordinary mental consciousness transcended, by any philosophical exchange of ideas, by every combination of minds seeking clearer conceptions and perceptions. "When two or three gather together in my name," said one Teacher, "there am I among them." When two or three converse in the name of Theosophy, it might be said, Mind incarnates further in each, since a purpose greater than personal benefit attracts Intelligences "outside" the personal mind. No supernatural "Power" need be postulated, for man himself is the unwitting custodian of illimitable spiritual force, and the Self within—not separate from the Self of all—will "direct" its higher influence to any meeting of high motives.

The metaphysical version of the law that the whole is greater than the sum of its parts has its dark side, perhaps more familiar in our day than its ideal application. The exaggeration of derogative comment when passed to others, the subtle magnifying of every repeated tale, is commonly understood, but the *total* effect of "destructive conference," so to speak, cannot be reckoned by one who is ignorant of the rationale of communion. H. P. Blavatsky and Mr. Judge warned against gossip in terms which may appear over-vehement, until the student learns of the elemental powers drawn to focus by man's thought and feeling. One who is aware

of the inverse influence of the "conference method," when applied by *personalities,* is not surprised at the direction: "The insidious coming of unbrotherly criticism should be warned against, prevented, stopped." The facts of theosophical history give ample demonstration of the "human failing" that transforms "healthy divergencies" into causes of dissension. When "Theosophists who are unfaithful both to the Society and to themselves"—"the worst foes of all"—began to slander Theosophists and Theosophy, H. P. Blavatsky observed to the American theosophists, "You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on." In the same way, upon a similar occasion, Mr. Judge addressed to a friend a warning, coupled with the principle involved:

> For the love of heaven do not take any tales or information from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the *Gita* about one's duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty. . . . Too much, too much, trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force.

The Theosophical Movement can in truth be said to "demand" self-denial, but the compulsion is an inner one, perceived when the student comes to determine his responsibility to the Movement, and his obligations to his fellow men. Theosophy in its practical aspect "requires" development of the Will, but self-discipline does not actually begin until the man himself becomes conscious—through personal suffering if in no other way—that "power will be needed, and pretensions go for naught." All the so-called virtues are to be cultivated, not one by one, nor in the expectation of reward for "goodness," but *as a whole,* and in order that each smallest thought and action may be characterized by brotherly intent and feeling. New powers of action are developed in one who brings theosophical principles to bear on his own nature and replaces *habits* of mind with the practice of concentration in all that he does; while a new education in motive must be simultaneously carried on.

Fortunately for the "soldiers" engaged in the tremendous "unsought fight," progress in self-discipline and the arousal of the power of concentration in action are not totally mysterious events. If one finds in himself a growing confidence in the better nature of other men, a heightened perception of the high purposes that may be but poorly represented in the lives of those around him; if there is a greater willingness to cooperate with the good intentions of one's associates, however ineffectual or inappropriate their particular methods may seem to be; if there is less affinity with the fault-finder, and a measured contempt for gossip—the dead weight of the non-creative mind; if the power to meet the needs of one's fellows arises more spontaneously within, and the capacity for impersonal service is cultivated at the same time; if one observes an increased ability to sustain enthusiasm, courage and hope in the common work—then one is treading the path of Theosophical service, and will appreciate the force of H.P.B.'s declaration: "Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life."

"Negative Clauses"

No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause. . . . No one is asked to give more than he can afford, whether in devotion, time, work or money.

No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself.

—*The Key to Theosophy*

"THEOSOPHIST" EDITORIAL NOTES

XII: "YOGA VIDYA"

LOOK where we will around us, in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in politics, in the arts, in philosophy, in poetry even—wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them, is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable, because it is accompanied by a feverish materialistic activity. Yes, this age of ours is materialistic; and perhaps the saddest and dreariest thing in the ever-increasing materialism of the age, is *the ghostly squeaking and gibbering of helpless lamentation made over it by the theologists, who croak about their old dry wells wherein no spiritual life is left.* Meanwhile society appears to be everywhere busily organizing animalism." (Lord Lytton—in *Fortnightly Review* for 1871.)

His Lordship paints the spiritual darkness of Kali Yug with realistic fidelity. The reading of this paragraph has suggested the making of an effort to bring back to India, to some extent at least, the ancient light of Aryavarta. With his lordship's sympathetic co-operation, much would be possible. Let us begin with an attempt at explaining what is the almost forgotten science of Yogism.

No man can understand the meaning of Patanjali's aphorisms of the Yoga Philosophy, who does not perfectly comprehend what the soul and body are and their respective powers. The lucubrations of commentators, for the most part, show that when their author is thinking of one, they fancy he means the other. When he de-

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NOTE.—This article, apparently not by H. P. Blavatsky, was printed in three parts in *The Theosophist,* beginning with the first issue, October, 1879, continued in November, and concluded in January, 1880. The remaining sections of "Yoga Vidya" will appear in succeeding installments of the " 'Theosophist' Editorial Notes." Being the earliest account of Patanjali's teachings available to theosophical students, "Yoga Vidya" was frequently referred to in later years. (Mr. Judge's rendition of Patanjali's Yoga Aphorisms, which is in print, was not published until 1889.) —Eds. THEOSOPHY.

scribes how the latent psychical senses and capabilities may be brought out of the bodily prison and given free scope, he appears to them to be using metaphorical terms to express an autopy of physical perceptions and powers. The 'organized animalism' of the nineteenth century, which Lord Lytton stigmatizes, in the paragraph from the *Fortnightly Review* above quoted—would have totally obliterated, perhaps, our capacity to grasp the sublime idea of Yoga, were it not for the glimpses that the discoveries of Mesmer and Reichenbach and the phenomena of mediumship, have afforded of the nature of the Inner World and the Inner Man. With these helps most of what would be obscure is made plain. These give us definite appreciation of the sure and great results that the Yogi ascetic strives for, and obtains by his self-discipline and privations. For this reason, the Theosophical Society insists that its Fellows who would comprehend alike the hidden meaning of ancient philosophies, and the mysteries of our own days, shall first study magnetism, and then enter the 'circle-room' of the spiritualists.

May we not compare the unveiling of the soul's senses of sight, hearing, smell, taste and touch, and the awakening of its will-power, which result from Yog training, with that change which comes to the bodily senses and will, when the child emerges from its fœtal home into the outer world? All the physical faculties it will ever exercise were potentially in the babe before birth, but latent. Given scope and exercise, they became developed in proportion to their innate energies—more in some people than in others. How vastly different they are in *posse* and in *esse!* And yet this contrast affords but a very meagre idea of that between the dormant powers of the soul in the man of matter, and the transcendent reach of these same powers in the full-trained Yogi. Rather compare the shining star with a yellow taper. The eye of the body can at best see only a few miles, and its ear hear but what is spoken near by; its feet can carry it but ploddingly along the surface of the ground, a step at a time; and its hands grasp nothing that is more than a yard off. If securely locked in a closet, the body is powerless to effect its deliverance, and can neither see, hear, touch, taste, nor smell what is outside its prison wall. But the unbound soul of the Yogi is limited by neither time nor space; nor obstructed by obstacles; nor prevented from seeing, hearing, feeling or knowing any-

thing it likes, on the instant; no matter how distant or hidden the thing the Yogi would see, feel, hear or know. The soul has potentially, in short, the qualities of omniscience and omnipotence, and the object of Yoga Vidya is to develop them fully.

We have a great desire that the Yoga philosophy should be familiarized to students of psychology. It is particularly important that spiritualists should know of it; for their numbers are so large that they could, by united action, counteract in large degree the 'organized animalism' that Lord Lytton complains of. Give the century a worthy ideal to aspire to, and it would be less animal: teach it what the soul is, and it will worship the body less. As a commencement in this direction, we begin in this number of the *Theosophist,* a translation of part of the 15th chapter of the eleventh Skandha of the *Shrimad Bhagavata.* The authorship of this important Sanskrit work is so disputed as by some to be ascribed to Bopadeva, the celebrated grammarian of Bengal, thus giving it an age of only eight centuries, by others to Vyasa, author of the other Puranas, and so making it of archaic origin. But either will do; our object being only to show modern psychologists that the science of soul was better understood, ages ago, in India than it is today by ourselves. Sanskrit literature teems with proofs of this fact, and it will be our pleasure to lay the evidence supplied to us by our Indian brothers, before the public. Foremost among such writings stand, of course, Patanjali's own philosophical teachings, and these will come later on.

The student of Yoga will observe a great difference in *Siddhis** that are said to be attainable by Yoga. There is one group which exacts a high training of the spiritual powers; and another group which concerns the lower and coarse, psychic and mental energies. In the *Shrimad Bhagavata,* Krishna says: "He who is engaged in the performance of *Yoga,* who has subdued his senses and who has concentrated his mind in me (Krishna), such Yogis [all] the Siddhis stand ready to serve."

Then Udhava asks: "Oh Achyuta (Infallible One) since thou art the bestower of [all] the Siddhis on the Yogis, pray tell me by

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*'Superhuman faculties,' this is rendered; but not correctly, unless we agree that 'human' shall only mean that which pertains to physical man. 'Psychic faculties' would convey the idea much better: man can do nothing *superhuman.*

what dharana* and how, is a Siddhi attained, and how many Siddhis there are." Bhagavan replies: "Those who have transcended the dharana and yoga say that there are eighteen Siddhis, eight of which contemplate *me* as the chief object of attainment (or are attainable through me), and the [remaining] ten are derivable from the gunas";—the commentator explains—from the preponderance of *satwa guna.* These eight superior Siddhis are: *Anima, Mahima, Laghima* [of the body], *Prapti* (attainment by the senses), *Prakashyama, Ishita, Vashita,* and an eighth which enables one to attain his every wish. "These," said Krishna, "are my Siddhis."

The Siddhis of Krishna may be thus defined:

1. *Anima*—the power to atomize "the body"; to make it become smallest of the smallest.

2. *Mahima*—the power to magnify one's body to any dimensions.

3. *Laghima*—the power to become lightest of the lightest.

These three, the commentator says, relate to "the body"; but he does not enlighten us as to whether the outer or inner—the physical or astral—body is meant. Turning to Bhoja Raja's commentary on Patanjali (Govinda Deva S'astri's translation, in *Pandit,* Vol. v. p. 206), we find *Anima* explained as a "Minuteness—attainment of an atomic form, or the power of becoming as minute as an atom [by this power the ascetic can enter into a diamond, etc.]."

Garima—is the obtaining of control over the attraction of gravitation, so that one's body may attain such great heaviness as to weigh tons if one chooses; or acquire such levity as to be like a flake of cotton in lightness.

Let the reader observe that here are two Siddhis (*anima* and *mahima*); which can only refer to conditions of the astral body, and a third which may be applicable to either the astral or physical body of the ascetic. Whenever we have such instances coming under notice, our first thought must be that *there is no such thing possible as a miracle; whatever happens does so in strict compliance with natural law.* For instance; knowing what we do of the composition and structure of a man's body,—a mass of bioplastic matter—it

*Dharana. The intense and perfect concentration of the mind upon one interior object;—accompanied by complete abstraction from things of the external world.

is unthinkable that he should make it small enough to enter into an atom or a diamond-grain. So, also, that he should illimitably swell it out and stretch it, so as to "occupy as much space as he likes." A living adult man cannot be compressed into a speck. But as to the inner body, or soul, the case is different. By 'soul' we mean, in this instance, the plastic, ethereal inner-self, that which corresponds to the western idea of a "double,"* and, in the ancient Indian philosophy is known as the *Mayavi-rupa*—(illusionary form), and as *Kama-rupa*—(WILL-form). These are identical, for the *double* exists in its latent state in every living being, as it is the exact ethereal counterpart of the outer body. The difference in name but indicates the different circumstances under which it is at times made to become objective—that is, visible. In the case of mediums, or when, as a result and the unconscious effect of an intense desire which attracts a person's thoughts to a certain place, or prompts him to a certain action, it thus oozes out of its envelope of flesh, it then is called *Mayavi-rupa* (illusionary form). It made itself visible because compelled to it by the law of inter-magnetic action, which, when left to itself, acts blindly. But when it is projected by the trained will of an adept, a Yogi, who directs it at his own convenience, then it is designated as *Kama-rupa,*—WILL-form, or Desire-form; *i.e.,* so to say, created, or called forth into objective shape, by the will, and at the desire of its possessor.

This "dual-soul," must not be confounded with either *Jivatma* (the vital principle resident in inert matter) or, the *Ling-Sarir.* This last named is the subtile, ethereal element of the ego of an organism; inseparably united to the coarser elements of the latter, it never leaves it but at death, while its functionary principle—the *Linga-Deha*—is the executive agent, through which it works, the objective formation of *Kama-rupa* being performed by the power of *Yoga-balla.*

*The *double* which appears under two aspects at times as—a dull non-intelligent form or animate statue, at other times as an intelligent entity. More than anyone else, the spiritualists ought to be aware of the difference.

STUDIES IN KARMA

Aspects of Censorship: I

OVER sixteen centuries ago, the Grand Council of the Catholic and Apostolic Church at Constantinople convened in 325 A.D. to issue its first anathema. From having been for three centuries the victims of sporadic but terrible persecutions at the hands of a long line of Roman emperors, Christians had become political favorites, endorsed by the Emperor Constantine, and their faith was eventually made the vehicle of the state religion of Rome. The purity and devotion to principle which had characterized the Christians through centuries of fearful oppression received its first check, paradoxically enough, with its first worldly success. From the furious anathema hurled against the Alexandrian priest Arius, through to its logical sequel, more than a thousand years later, in the Inquisition, the Church proceeded to wrap herself more and more closely in the folds of Infallibility, and subjected her world to the increasingly rigorous controls of censorship.

From the perspective of so many centuries, the average reader can see in the famed Arian heresy nothing, perhaps, but a theological dispute. In the contention of Arius that the Father and the Son were not of one substance, but that the Son was created out of nothing and that God existed before the Son, what was there to cause men for centuries to hate each other, pursue each other, massacre each other, and bring about the ruin of a great Empire? What was there in this doctrine to so perturb the Church that it resorted to the now common protection of anathema? In his study of the early Church, Guglielmo Ferrero answers this question by enlarging on the implications of Arius' doctrine, showing that by separating Christ from God and making Him merely one of God's emanations or manifestations, Arianism tacitly admitted that other emanations and manifestations might follow:

> Even as God had raised the Christ out of nothing and adopted Him, He might, at His own will, raise up other redeemers out of nothing and adopt them. The book of revelation was, therefore, not closed, it might be continued in new volumes; other Messiahs might still appear, and the Christian doctrine change itself into

> a continual development such as was later conceived by certain of the most radical of the Protestant sects, of which Arius was really the precursor.

To admit the possibility that Truth might not have been finally and for all time revealed in its present doctrines, the Church would have had to abandon its most central source of power over the human race—the dogma that the Church was the One Way to Christ, that it contained the One and Only Truth, now and forever the One Word of God. It was, naturally, then, the Arian "heresy" of the non-uniqueness of Christ and the non-finality of the doctrines supposedly based on his teachings which the Church was determined to expunge, once and for all.

This dictatorialism marked the close of the primeval pure Christianity and ushered in the era of Churchianity. From this point on, the Church Fathers were to be either rivals or supporters of the State, for both stood on the common ground of institutions and could no longer ignore each other. The centuries which have witnessed the juncture of these two powers have not been happy ones for mankind, their history alone accounting for the conviction of the Founders of the American nation that such a union could not be anything but unfortunate. The Church, perhaps more even than the State, owes its existence to the preservation of the status quo, both doctrinally and actually, and no more than it could, sixteen centuries ago, allow itself to be viewed as fallible, changeable or impermanent, can it at the present day allow itself to be critically examined and evaluated as any other temporal institution.

Early in June, 1948, for instance, the Board of Education of the city of New York quietly dropped the magazine, *The Nation,* from the list of publications provided for school libraries and classroom use. The *Nation* of June 5 had concluded a six-week series of articles by Paul Blanshard on various phases of Catholicism, making unmistakably clear the implications of Church policy and doctrine in regard to democracy, science, education, culture, and family life. When challenged, Superintendant of Schools William Jansen attempted to show his lack of bias and prejudice—though actually muddling matters still more—by stating that if any other magazine "is offensive to any group, then it will be banned." Commenting on this, Freda Kirchwey, editor of the *Nation,* remarks that "any

group" is a phrase not to be taken quite literally. It really means any group strong enough to wield political power—the Roman Catholic church, the National Association of Manufacturers, the power interests. "We have yet to hear," she points out, "of censorship based on the objections of Jews or Freethinkers, labor unions or the Communist Party."

It comes as no surprise to hear that the *Nation* was subsequently banned in state teachers' colleges of conservative and religious Massachusetts. It has been suggested that these bans represent a step toward the condition in which the standard of education will become the teaching, not of the truth, but of that part of the truth to which no group objects—with the result that the bigotry and ignorance of minorities will dictate the knowledge of the whole people.

Another phase of "democratic censorship" appears in the loudly publicized "investigations" of the House Committee on Un-American Activities, which has received Congressional approval to the extent of a $200,000 grant—twice the amount of any of its previous appropriations. Congressional immunity confers on the committee and its members the right to question, accuse and expose without danger of law suit or even cross-questioning, and full advantage has been taken of this extraordinary exemption.

While these spectacular "trials" are going on, the "silent partner" of the Committee, the Administration's Loyalty Review Board —the closest a democracy can come to a "Holy Office"—carries on its investigations behind closed doors in checking the more than 2,000,000 Government employees. The investigation may start from a report by a neighbor or a fellow-worker to the Federal Bureau of Investigation that a certain employe is frequently seen with suspicious characters. . . .

An analysis of "Our Lawless Loyalty Program" was provided in the October, 1948, *Progressive*. Written by Mr. L. A. Nikoloric, a member of the law firm of Arnold, Fortas, and Porter which has handled many of the major loyalty cases in the national capital, the article points out that—

> You are disloyal—in the Federal service—if, in the opinion of your agency's loyalty board, you are or ever have been
>
> (1) sympathetic to Communism,
>
> (2) friendly to organizations allegedly sympathetic to Communism,

(3) associated with persons in groups (1) or (2), or

(4) considered talkative in the presence of persons in groups (1), (2), or (3).

Furthermore, it is not required that the boards prove that you belong to any of these categories. If there is any doubt, you lose the verdict.

Some of the unconstitutional or undemocratic aspects of the program deserve mention. In the first place, charges are preferred in general terms. Only if the employe is able to retain a lawyer and the lawyer insists that the agency board furnish more specific charges will the various departments list the names of the alleged evil associates. The federal accusers commonly provide no description of when the association is supposed to have taken place or say precisely why it should be regarded as evidence of "disloyalty." There is no recourse to the courts. The employe "answers" the charges to his accusers—not to an impartial judge. He is not told where derogatory information originated; it is impossible to impeach the reliability of its source. There is no cross-examination. The employe's only defense, concludes the author, "is to prove a somewhat nebulous 'loyal' state of mind."

According to a sampling of cases made by the *Progressive* writer, evidence on the basis of which charges are preferred is typically of an inconsequential nature, when it is not outright hearsay and prejudiced opinion. Transcripts of actual hearings show the damaging effect on an employe's standing of association with Negroes, as this is considered *prima facie* evidence of Communist sympathy. Interest in or sympathy for the labor movement is also a long step toward conviction of disloyalty. Intellectual activities and particularly an interest in political affairs are suspect. "How," demands Mr. Nickoloric, "is the employe to be certain that his luncheon companion never attended a meeting of the Joint Anti-Fascist Refugee Committee or contributed to the American Peace Mobilization? How can he be sure that a member of his car pool does not read 'left-wing' publications?"

It is not difficult to see that such an atmosphere of suspicion and insecurity, if allowed to continue, will inevitably result in a morally and mentally static government, whose concern is solely with its own *preservation,* and no longer with the creation of larger and

more constructive outlets for its citizens. The life of a government is the collective life of all those under its purview, and the internal state of any government can be determined by that of its officials, even to the most lowly clerk. As fear and insecurity constrict his mind, we are witness to the incipient death of the constructive elements of the régime.

Interestingly enough, at the same time that one Congressional Committee is busy filtering the population for Communist sentiments, another, activated by a determination to protect religion at all costs, is carrying on an investigation of the Federal Communications Commission to find out whether it is abridging freedom of speech. The source of the trouble lies in a 1946 decision—the "Scott ruling"—by the F.C.C. that if radio broadcasters give radio time to religious programs, they should also provide time on request to atheistical broadcasters. Robert H. Scott had been unable to procure radio time, by sale or otherwise, from San Francisco and Palo Alto stations for broadcasting talks on the subject of atheism, although these same California stations permitted the use of their facilities for direct statements against atheism as well as for frequent church services, prayers, Bible readings, etc.

It was not long before numerous complaints were heard from religious groups who objected to the Commission's ruling, and who now find voice in the statements of Rep. Forest A. Harness of Indiana, chairman of the special House investigating committee. Mr. Harness avers that "he does not intend to see the right of freedom of speech used as a wedge to drive religion from the air." Under what logic Mr. Harness can propound such an anomaly, we do not know. The idea that comparatively unorganized atheistical or non-believing individuals could, in the first place, possibly command sufficient funds to monopolize radio time to the exclusion of the heavily-backed church interests is ludicrous.

The five-page ruling of the F.C.C. must appear to every unbiassed citizen a commendable upholding of the First Amendment, with due regard given to limiting circumstances. The report sustains the principle on which Mr. Scott took his stand: "I do not throw stones at church windows, I do not mock at people kneeling in prayer. I respect every man's right to have and to express any religious belief whatsoever. But I abhor and denounce those who,

while asserting this right, seek, in one way or another, to prevent others from expressing contrary views." The Commission adds:

> Freedom of religious belief necessarily carries with it freedom to disbelieve, and freedom of speech means freedom to express disbeliefs as well as beliefs. If freedom of speech is to have meaning, it cannot be predicated on the mere popularity or public acceptance of the ideas sought to be advanced.

The report then summarizes the many widely divergent ideas of God and concludes that "So diverse are these conceptions that it may be fairly said, even as to professed believers, that the God of one man does not exist for another. And so strongly may one believe in his own particular conception of God that he may easily be led to say, 'Only my God exists, and therefore he who denies *my* God is an atheist, irrespective of his professed belief in *a* God'." Under such reasoning, the report points out, Jefferson, Jackson and Lincoln could all be barred from expressing their religious views on the air.

Having thus set forth the principles which in its judgment should guide the policy of broadcasters, the Commission takes pains to recognize the practical problems such as insufficient available time, lack of general public interest. etc., which prevent the passing of a hard-and-fast ruling compelling the granting of radio time to atheists. Admitting that broadcasters will be able to find any number of plausible excuses to justify what may really be an arbitrary and prejudiced exclusion of atheist or other minority viewpoints, the Commission's finding can best be summed up as a strong and reasoned warning against violating the spirit of free speech.

With this summary of the F.C.C.'s ruling before him, the reader needs no comment on the evident bias of Mr. Harness' report:

> It takes little imagination to predict the effect this [ruling] would have in the homes of those who habitually use the radio for instruction and entertainment. The millions of children who are radio "fans" would be caught in a vortex of blasphemous attacks on religion. Elderly people would have their declining years punctuated with irreligious attacks on the very principles which had guided them throughout their lives. The public generally would be revolted. . . .

Adherents to such "cotton-batting" concepts need to consider Chief Justice Holmes' doctrine of the free trade in ideas—"the best test of truth is the power of the thought to get itself accepted in the competition of the market."

WHAT ARE ELEMENTALS?

THERE are "three great qualities" in nature, according to the *Bhagavad-Gita,* which "bind the imperishable soul to the body" and by means of which all actions are produced, these qualities being "the only agents of action." In other words, there are three classes of elemental beings or lives which enter into, and aid to expression, every act, or thought, or word, by every man whatsoever. They have neither will, mind nor character of their own, but such character as seems to attach to them is that which man himself has given them by his thinking; it is the manner of his treatment which has divided them into three classes.

One class of these elemental beings—"incorporeal spiritual essences"—is of such a nature that they know of no human feeling other than that of benevolence, of kindliness, of friendliness, of humbleness. That nature is called the *Sattva* quality, and is the result of right thought and action, universal in its scope, unpolluted by personal desires on the part of their creator, man.

A second class has been provided by man with the power of action in this, that or the other direction, but with a nature which reacts upon him as selfishness, ambition, greed, envy, jealousy and the like. That nature is called *Rajas* quality and results from action performed by man, for the gratification of his personal desires.

The third class of these elemental beings has been worn out by man, just as he can wear out anything else, worn out until they are lethargic, inert and dormant. Such beings constitute the class called *Tamasic;* as the *Gita* specifies them, "indifferent and dark."

Our bodies are composed of one class of elementals, our senses of another. Our mental nature is a principle made up of elemental lives, our moral nature is a principle made up of still another class. What makes the difference in bodies? Different kinds of elementals. What makes the difference between a cart horse and a race horse, iron ore and fine steel? Different classes of elementals. We should understand that everything visible and invisible, lives in forms seen and unseen, is *one life.* The great law of life is *to act,* to strive for perfection; therefore these elementals act because they are life, the same as we are. They lack conscience, they lack will, they lack intellect, they lack an ethical perception; still they act.

Their action, however, is automatic, is reflex. When they have the impulse a tiger gives them, they act like a tiger; when they have the impulse a man gives them, they carry that impulse, in the same way as a copper wire along which flies the announcement of the birth of a body or the death of one; it is the same copper wire, unchanged by the message of whatever nature or character.

One vast class of lives cannot be incited to action except the feeling that incites them is a beneficent one. One class cannot be incited to action unless the motive and feeling is maleficent. Other classes are mixed. Gradually these reflex actions give the elementals a permanent reflex, crystallized action which we call the laws of a chemical element. They combine and recombine and we have gross matter. Now, as we act in organic matter, we should be able to see that we must have produced the vegetable kingdom as well as the mineral kingdom. In the vegetable kingdom the law of life and growth and action is a mixture of reflex action of body and a dawning perception in intelligence of the differences between one thing and another. Such are the first faint signs of that intelligence which is the perception of the difference between good and evil. Then we have the animal kingdom manifesting in still another way.

Looking at the several kingdoms, we may say that first comes reflex action, then habitual action, then instinctual action, impulsive action, and finally reasoned action. A fixed action or law, as we call it, is perceptible to us in relation to the inorganic kingdom; instinct exhibits itself in the lowest form of organic life; impulse in the animals; and finally, reason in man. Just as the second reader child is not only learning something new, but carries with him all that the first reader child is learning, so is it with man. Having passed through all the kingdoms at some time or other, in this or prior periods of manifestation, he has within himself all the various classes of action, reflex, habitual, instinctual, impulsive and reasoned.

As we now find ourselves, our acts are those connected with the lower kingdoms, but the governing action should be, and must eventually be from the intuitional and intellectual side. How may such action become the usual and therefore natural action in man? By adopting an ethical basis as a platform for setting up causation. So doing, one comes into conscious realization of the oneness of life, and becomes a beneficent force in nature.

AVICENNA'S "CANON OF MEDICINE"

AVICENNA, philosopher, alchemist and physician, opens to the theosophist an extremely important "line laid down" in the Theosophical Movement. Five hundred years before the cycle that brought Europe "the greatest Occultist of the middle ages"—Paracelsus—Avicenna was nurturing the seed-ideas planted in the minds of men, and reviving the science recorded in the philosophical traditions of India. Avicenna was a scholar in the theosophical sense, that is, his study of fundamental principles enabled him to correlate investigations in all the great fields of knowledge with his own search for truth. Students of *The Secret Doctrine* know how H. P. Blavatsky ranges, within a few pages, from astronomy to biology; from religious symbols and myths to the science of electricity; from Sound as an occult force to pyramid-building, resuscitation, and Keely's Etheric Force. Training multiple rays of human thought on one theosophical proposition after another, Mme. Blavatsky demonstrates the true method of comparing ancient and modern religions, philosophies and sciences. Where ordinary scholarship collects evidences to prove a theory "belonging" to one particular field, *The Secret Doctrine* sets forth fundamental postulates by means of which the student can penetrate to the *living* truth in any of its forms, aspects, or encasements. Therefore, it is correct to assume that the Theosophical Movement is furthered by any mind that succeeds in tracing a "branch of learning" to the "Tree of knowledge," and that finds within the several sciences the *life-science* of which all are derivations.

Avicenna is one such discoverer of the science of life: to him all fields of knowledge were hospitable, for he sought to know *man the microcosm,* and he knew that man and Nature are only to be understood together. To read the first book of his *Canon of Medicine* is to see the healing art as the *practice* of all forms of knowledge by which man has learned something of his own nature. Like the "materia medica" of pre-historic India (reprinted at length in *The Theosophist,* 1879-1881), which is virtually a closed book to modern scholars, much of Avicenna's work is outside the purview of present-day "medicine": even the most unusual cures and pana-

NOTE.—Avicenna was the subject of "Finger-Posts of the Middle Ages" in the January THEOSOPHY.—Eds.

ceas of modern times do not exceed in strangeness and "unorthodoxies" (save the mark!) some of the treatments mentioned in the *Canon.* The problem is to determine which methods Avicenna was recommending literally, which are for the psychic nature and which for the physical organism. "Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears," wrote H. P. Blavatsky, and a certain proportion of Avicenna's remedies seem to belong to the category of tokens and talismans—powerful symbols calculated to capture and give another bent to the imagination and to loosen the toxic grip of fear. Such apparently oblique curatives are probably successful to the degree that they operate the law of correspondences (see H.P.B.'s article, "Black Magic in Science," THEOSOPHY XXX, 492).

Only the barest outline of the *Canon of Medicine* can be given here, but some notion of the scope of the subject-matter can be gained from a sampling of the factors considered by Avicenna. There is, for example, the idea that the "pivot of function" in the human body moves from one compound to another as matter is assimilated into the system. Avicenna's concept of the breath and the vital faculty cause the translator, Dr. O. Cameron Gruner, to include notes on the astral body, *prana,* and the Hindu teaching on the chakras or centers of energy in the body. In one passage reminiscent of Patanjali's Yoga Aphorisms, and of the Aphorisms on Karma, Avicenna states that miraculous cures can be effected by sudden change in polarity, or breath, by the will of the patient, or by the influence of the physician. The effects of the various emotions—listed by the Chinese physicians as seven: joy, fear, anger, hatred, concupiscence, sorrow and delight—are discussed, and Dr. Gruner explains that with Avicenna, *state* is primary, and disease is secondary. Avicenna describes how diseases may turn into other diseases, either "good" (if affecting less important organs) or "bad" (if reaching the nobler organs) and mentions the transmission of disease through the eyes, "when one person gazes closely at another."

A characteristic of the science of medicine as expounded in the *Canon* is the consideration of what may be termed *cosmic* factors in relation to the life of man. Avicenna discusses in detail the influence of the seasons on the atmosphere, and the celestial factors —the effect of the sun, planets, constellations, etc. There are curious

references to "ground-water, "ground-fire," and "ground-air," and again it is pointed out that by "air" is meant the atmosphere including all four elements—from which it may be inferred that the "Four Elements" had several aspects in Avicenna's philosophy. One section of the *Canon* is devoted to the problem of building a house in the way that will make the best use of the terrain: a house built with doors and windows opening east and north will give entrance to the sun in the most favorable part of its cycle, and the same preference for the morning sun would dictate also that mountains, if any, should be to the west.

Pre-natal influence was of course understood by Avicenna, who gives other instances of the influence of "phantasy" on the bodily state. "Considering red things" is one example of an ailment, mentioned in passing, and Avicenna warns physicians that "a pain may persist after the *pain* is gone." When describing how diagnosis may be made from outer signs (short fingers suggest a small liver), Avicenna shows how the form of the body members indicates the person's temperament. He also points out that each emotion tends to generate its own type of breath, and that blood states are likewise correlated to emotional changes.

More valuable than any specific directions or treatments outlined is the undercurrent of Avicenna's medical discourse. At the opening of the *Canon,* and frequently thereafter, he states that physical science is not sufficient for the physician. The use of logic and inference must be understood, and the relation to other sciences constantly considered. "In this manner," says Avicenna, "one passes up step by step until one reaches the very beginnings of all knowledge—namely, pure philosophy; to wit, metaphysics." After discussing one phase of health and disease, he remarks, "The physician is again reminded that he must seek an explanation of the deeper intricacies of this subject in [esoteric] philosophy, for they are not self-evident." Again, "I purposely omit referring to certain other problems relative to the humours, because they pertain to philosophy and not to medicine," and "This completes all we propose to say at present about the humours and their mode of formation. There are other aspects of the subject whose discussion and justification pertain to the philosopher." Dr. Gruner's comment on the concept of the "humours" will bear repetition:

> The idea belonging to the doctrine of the humours is not affected by biochemistry or cytology, any more than the theory of "four elements" is really affected by modern chemistry. To retain the idea is to claim a practical value in drawing a distinction between "humours" and the body-fluids. In [item] 101 Avicenna speaks of the blood as a product of the liver, the material for its manufacture being derived almost directly from the food itself. As to the blood-cells, had he known of them he might justly still regard them as incidentals; as forces accresced for a time, and always changing in substance. After all, they are importations into the blood; whatever tissue be their real source, whether their origin is local or widespread, they are not the real trouble in anemia. Remedies will increase their numbers, but do not touch the real disorder. From Avicenna's point of view, it might be said that the glamour of the revelations of the microscope has only diverted attention from the real "sanguineous humour" and its ultimate sources and similar subtleties, thereby leading treatment away to "attacks" on the red and white cell forming organs. For the blood is itself living—not a mere chemical conglomerate. Hence in this field there is a need for reverting to the old paths. The constant endeavor also to reduce everything to terms of cellular individualities, as opposed to one single complex—the human being, the one single MF [matter and form]—inevitably carries errors in its train.*

Dr. Gruner's commentary points up the radical difference between an *integral* view of man and the human form, and the modern theories which are so often a result of over-specialization in techniques. He observes, for example, that "*The intimate structure of the body is always changing* although the anatomical structures appear to remain unchanged. Hence it is possible to see in these structures merely a locus for the various faculties and functions pertaining to the physical, mental and emotional life of the individual. Compared with his existence in the scheme of things, the anatomical details are mere 'moments musicales'." This passage is reminiscent of the doctrine of *Nitya Pralaya*—the perpetual incessant dissolution or change of atoms, molecules, and hence of forms—which

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*Dr. Gruner, author of *Studies in Puncture Fluids* (1908) and *Biology of Blood Cells* (1913), evidently has particular interest in a comparison of modern and ancient methods of "research." Born in 1887 in England, he attended the London University of Oriental Studies, and became a pathologist at Leeds General Infirmary. In 1930 he published *A Treatise on the Canon of Medicine of Avicenna* (Luzac & Co., London), which is being quoted here, and in 1932 he transferred to cancer research at McGill University.

must have been known to Avicenna. Another illustration of the co-ordinated function of the body (possible because of the electro-magnetic "guidance" by the inner, astral body) is the "harmonious succession of events, both in time and place" to be discerned throughout. The astral body (Gruner mentions this term as one used in "theosophical language," possibly from references in Hartmann's *Paracelsus*) also explains why Avicenna is found to speak of the organs, fluids and the like as transcending *anatomical* boundaries. The line between living and "dead" matter disappears when chemical elements are "followed" in and out of organic life. Following Avicenna, and filling the gap between the teachings of the *Canon* and the modern concept of food assimilation, Dr. Gruner manages to include at least two more of the human "principles" in the total cycle of transmutation:

> Anatomical structures depend for their existence on chemical structure. Water, for instance, may be said to come into visibility in the form of an anatomical structure. Conversely, other substances are only visible as long as they are not yet an integral part of the living substance of the body, and others are visible because they have ceased to be such.
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> As soon as microscopic visibility is attained, the visible thing has ceased to be "living." Stability of form entails the stagnation of certain substances, and also implies that they have been rejected from the cycle of life in order to provide the substrate or platform or *points d'appui* for the actual living substance (i.e., the life-principle) to manifest its faculties during a certain (often limited) period of time.

An even more transcendental aspect of this cycle is contained in the *Secret Doctrine* statement of the third line of evolution (I, 181). The body, writes H.P.B., "serves as the vehicle for the 'growth' . . . and the transformations through Manas . . . of the finite into the INFINITE, of the transient into the Eternal and Absolute."

A few citations from Avicenna's *Canon* on the subject of diet will be of especial interest to present-day readers, for the eleventh-century physician gives credit to a still more ancient source of some so-called "modern" theories on foods and health. The following extracts are derived from several different items, as the numbers indicate:

> 761. A person should not eat unless hungry. Nor should he delay his meal until the appetite has passed off. . . .

765. No meal should be bulky enough to completely satisfy the appetite. One should rise from the table while some appetite or desire for food is still present. . . .

769. The countries in which people live have also their own natural properties, which are distinct from the ordinary rule. . . . Thus, a food which is often used, though injurious to a certain degree, may be more appropriate for a given individual than a food which he does not often take, though its character be good.

795. *Incompatibilities between foods.* . . . Indian observers and others have long taught that (1) milk must not be taken with sour foods; (2) fish must not be taken with milk—for in that case chronic ailments such as leprosy may develop; (3) Pulse must not be taken with cheese or radishes or with the flesh of flying birds; (4) a polenta* of barley-meal should not follow on a dish of rice made with soured milk†; (5) eatables should not have oil added, or oil which has stood in a brass vessel; (6) fleshmeat should not be taken when it has been roasted over live coals (with certain herbs).

796. To have several courses to a meal is injurious in two directions: *(a)* the rate of digestion is diverse, for the part that digests more speedily is admixed with a part which is not yet digested; *(b)* a person may eat too much of one dish. Already in ancient times, too, persons who had been exercising themselves [or undergoing "Yoga" training?—Eds.] avoided this error, being satisfied to partake of meat alone in the morning, and bread alone at supper-time.

We may take leave of Avicenna with a final quotation which intimates, perhaps, the nature of his *hikmat-al-ishraq,* or "philosophy of illumination." He has been discussing the various degrees of living beings and organisms, and comes to the proposition that "the mingling of substances in the compound bodies accounts for their ability to receive life." In the passage that follows it is difficult to escape a correlation with the doctrine of the incarnation of the Manasa-putras, "Mind-born Sons," whose presence in man makes the human form, potentially at least, the "temple of the living god." The man who can perceive the inner deity by the "light" of the

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*This is native frumenty and green grain (mostly barley), toasted, powdered, mixed with dates or sugar, and eaten on journeys when cooking is impracticable. (Gruner.)

†This is milk artificially soured. It is eaten with rice, and is a component of salatah, cucumber salad. . . . "all nomads who live on milk never take it fresh." (Gruner.)

higher mind is fully "his own physician"—as every philosopher has been. In Avicenna's words:

> The more harmonious the blending [of substances, as in a temperament], the more adapted is the resultant compound for being the vehicle, not merely of life, but of a very particular kind of life. Perfect equilibrium and perfect balance renders possible the manifestation of the perfection of *rational life* which celestial beings possess. And it is just this kind of character which is to be found in the case of the human breath!
>
> 1091. The breath, then, is that which emerges from a mixture of first-principles, and approaches towards the likeness of celestial beings. It is a luminous substance. It is a ray of light.

Just as physical and psychic health depend upon sustaining the will to perform necessary action, so the "perfection of *rational life*" is the concentration of the will upon spiritual action—and the two processes are essentially one. Moral balance, mental health, and physical or psychic "energy" are not separate and distinct accomplishments—they are all phases of a single achievement, the perfection of self-induced and self-devised exertions. H. P. Blavatsky's article, "Psychic and Noëtic Action," suggests the occult side of health, a self-administered mental régime, and a theosophical canon of medicine might well begin with the thesis that every cell has not only a kind of consciousness and memory, but also *its own psychic and noëtic action,* determined by man's attitude of mind and mode of action. Psychic (or psycho-molecular) Force acts from without within, and may be said to include all "outside help" that any physician, healer, or psychiatrist can provide. The noëtic Force, "Spiritual-dynamical" in nature, works *from within without,* the impulse coming from the "Wisdom above," the Higher Ego. It is by means of this Force, the Spiritual Will, that man, in Avicenna's phrase, "approaches towards the likeness of celestial beings."

When the ascetic has completely mastered all the influences which the body has upon the inner man, and has laid aside all concern in regard to it, and in no respect is affected by it, the consequence is a removal of all obscurations of the intellect.

—PATANJALI

YOUTH-COMPANIONS ASK—

IT'S *easy to talk about not developing inferiority complexes, but how do you avoid it, since there's always something that you just can't learn how to do, while everyone else goes through it with hardly any effort.*

In the first place, banish the idea that it is possible to be the *only one* of your kind in the world. No matter how inefficient you are in some task, there are plenty of other human beings undergoing similar difficulties in some phase of their existence—or else they're just drifting along on past merit, and that's worse. Remember the remark that restored some perspective and balance to the man who was groaning loudly, "I'm the worst sinner in the world"? It was something like, "Vanity, my little man, you're nothing of the kind." Just by removing our gaze from the fascinating subject of ourselves —our shortcomings are often as engrossing to us as our supposed virtues—we can overcome any tendency toward an inferiority complex.

Among any group of children, for instance, we will discover some who have an uncanny ability in their fingers, but just can't seem to read their ABC's. And, conversely, literate children are often the least coordinated, physically. If these natural variations are not treated correctly, they may become sources of great discomfort to those children all their lives, perhaps, for the undermining of a person's confidence in his ability to learn closes all doors to progress.

Suppose every teacher was equipped with a knowledge of the doctrine of reincarnation. Would not all these frustrations and complexes be easily banished? It is simple to see that, on the basis of many lives on earth, some people will have spent much time in the past in intellectual pursuits like reading, and therefore be born with an innate understanding of the printed word. Poor readers in this life are not *inferior* to those others; they simply have not practiced as much in prior incarnations. Their concentration has been on other phases of life, in which they have become correspondingly proficient. The doctrine of reincarnation should take all sense of shame and inadequacy from the mind of a person contemplating his limitations.

A farmer who was busy with other chores does not regard with a sense of inferiority his neighbor's fields which have already been cultivated and made ready for seed, while his own are still covered with weeds. He realizes that he is making a late start on that particular task, but finds no cause for discouragement in this. We, too, can realize that our defects and inabilities are fields we haven't taken time to cultivate yet. Learning, with this philosophy, becomes an experience completely free from strain, while inferiority and superiority become, in an ultimate sense, words without meaning.

How can we be sure that we get what we have earned? There's no sense in working hard if we're not going to get the reward.

There are certain things which we must take as premises if we ever expect to come to any conclusions. Now there are two premises open to us on this question. Either we do get what we have earned and only what we have earned, or we do not. If we do not, then the universe is a meaningless chaos in which there's no sense in living—let alone working; or it is a world presided over by a whimsical deity who bestows favors on those whom he inexplicably likes, and punishes those whom he has taken it into his head to dislike. The First Article of the Lutheran Catechism ("How the Master of the House Is to Explain It as Simply as Possible to His Household") settles the problem on this premise. "I believe that God has created me and all other creatures . . . and that daily He supplies in abundance all needs and necessities of my body and life, and protects me from all perils, and guards and defends me from all evil. And this He does out of pure fatherly and Divine goodness and mercy, *without any merit or worthiness in me;* for all which I am bound to thank Him and praise Him, and, moreover, to serve and obey Him."

We have a choice between such premises and the theosophical one. Let us consider, for instance, how far science could have progressed had it not accepted implicitly the fact that law reigns without exception throughout the physical universe. We merely have to do in the moral realm what the scientists have done in the physical—accept the basic fact that no energy is ever lost. This is karma—the conviction that none of the causes we set up ever go astray.

How much reality is there in the idea that heredity and environment make the man what he is?

Perhaps this will answer itself if we consider that heredity and environment are scientific expressions for observed effects accruing to an individual. The theosophical term which includes both heredity and environment is Karma. Heredity is physical karma; environment is emotional and mental karma. The philosophy of the soul tends to reverse the usual dictum that environment makes the man: man makes the environment—by his attitude toward it. That is to say, the physical conditions which surround a man are not his *significant* environment; they simply affect the condition of his physical instrument *unless* he identifies himself with those conditions or that instrument, in which case mind and emotions alike are strongly influenced by the poverty or wealth, difficulties or distractions, which surround him.

This, incidentally, may explain why so many philanthropists are disappointed in their efforts to provide the poor with decent living conditions. They too often find the extra facilities ignored or abused; and the clean new house after a couple of years comes to resemble closely the one from which the "underprivileged" were so optimistically removed. This does not mean that such people are incapable of appreciating the good things of life. It probably means that they were not educated in any way to transcend their lifelong identification of themselves with poor conditions and facilities.

Success might be more often forthcoming from such efforts if, instead of being transported from one condition to a ready-made better one, people were helped and guided in *improving their own* circumstances or environment. Giving them incentive and money to paint their own homes, for instance, would serve the double purpose of improving their conditions and also improving their attitude toward those conditions. By some such device, they might be helped to raise their own standard of living, and then further reforms would follow naturally from an awakening perception that improvement *is* possible and that a kind of dignity is attainable by even the poorest of men. The need for "self-induced and self-devised efforts" in philanthropy as well as philosophy cannot be disregarded. Unless a person has a hand himself in improving conditions, he will not be able to appreciate the improvement.

CONVERSATIONS ON OCCULTISM

VI

STUDENT.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants,* forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds

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NOTE.—This article by Wm. Q. Judge first appeared in *The Path,* September, 1888. —Eds. THEOSOPHY.

to whom you referred, there is a good deal of that old spirit left, only that the "revealed word of God" has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life, but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things

are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attrac-

tion rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after a while the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it was on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals —have relations with elementals that are of a strong and peculiar

character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple

outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa?*

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdom

of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish the result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

"Measure Your Own"

You must find yourself out. And you had better do something concretely practical for some other needy person rather than aim at "ideal thoughts," soaring in clouds and other useless things. Envy no one. You express envy for ———. They need aid as much as you. Their conditions and capacities are not yours: better find and measure your own. As you say, your brain wavers, then give it a long rest and do simple constant acts of kindness for others. . . . There are all too many members who too hastily aspire to be great writers, orators, leaders. . . . The tortoise and not the hare won the race. The purely practical part of the movement needs workers. There are too many dreamers. —W.Q.J.

MIND OF THE AGE

X: Dual Mind in Society

WHAT is the secret of man's susceptibility to "concentration-camp psychology," religious authoritarianism, political regimentation, and possessive attitudes in family life? The sincere student of psychology regrets to see any of these trends and tendencies in action. If he is a confirmed idealist he will wish to encourage the hope that all these weaknesses in attitude can be transcended. Yet, without an adequate hypothesis to account for retrogressive divagations of the psyche, the outbreaks of unhealthy psychological tendencies can be treated only with experimental measures—similar to those reserved for combating unknown diseases of the body.

In theosophical terms, modern psychology is severely handicapped by the absence of any comprehensive theory of the dual nature of mind. Perhaps the time is not long to come, however, before the development of a modern working-equivalent of Plato's *Nous* (the higher soul) and *psyche* (the lower soul). For contemporary psychology, there is still but *one* "psyche." An anxiety-neurosis is discussed by psychiatrists as if it were the inevitable result of environmental impingements upon "human nature." But what "human nature"? Is it not obvious that in some sense, at least, there are two "human beings" encased in every human body? Not all men have anxiety neuroses when confronted by similar heredities and environments, any more than all men exhibit an equal capacity to dedicate themselves to principles which transcend the egocentric predicament. Such men as the few who *have* achieved the latter, however, obviously transcend the influence of destructive psychic tendencies, or perhaps they absorb the energies of potential "anxiety neuroses" through re-combination with broad visionary purposes and ideals. At the present time it is only in the philosophy of Theosophy that the tendencies of the psyche are regarded both as a temporary necessity and as representative of but one part of Man.

There are two ways in which the modern world may possibly approach the Theosophical perspective. One means would be by a growing conviction of the reality of the moral soul, through some

assertion of a pure religious faith in man's metaphysical destiny. Another means would be by exhaustive, objective analysis of all the constituents of man's psychic being which are harmonious with human progress and happiness, leading finally to the conclusion that the many aspects of man's tendencies *not* traceable to the "psyche" necessitate the positing of the same moral self which "pure religious faith" simply asserts as an *a priori* reality. If psychologists follow this roundabout path successfully, one thing at least will be certain: they will have a knowledge of man's psychic propensities never enjoyed by those who use, however effectively, the religious shortcut.

In the meantime, while vestiges of theological and materialistic prejudice are working themselves out in academic debate, Theosophical propositions in respect to the essential nature of the psychic being can be recommended publicly for their pragmatic, functional value alone. The psyche, in Theosophical terms, if uncontrolled by a dominant moral impulse, *must* inevitably follow the law of survival. Post-Darwinian speculations designed to ferret out the causes of human behavior may be accurate descriptions of the behavior of the purely psychic man. The supreme fear of the psychic man, for instance, *is* fear of death, for psychic intelligence knows only one thing—that energy must be expended to preserve the corporeal organism which permits sensation, and the psychic self "thinks" only in terms of sensation. Popular religion has, in the Western world, gained much of its influence in human affairs by promising the possible resurrection of the body, for such religious doctrines suggest that the psychic self may hope to circumvent the fact of bodily cessation. When, therefore, we attempt to analyze the effect of Christian theology upon Western culture, we are led to conclude that insofar as these doctrines have concentrated men's minds upon the retention of physical sensation they have been primarily materialistic, and not transcendent and metaphysical at all. According to theology, all bodily sensation here and now tends to be Evil, but if we shun enough sensation in the present, we shall eventually get a properly sanctified portion of the same in a future life. And because theology gave indirect encouragement to the view that the body was of such importance, it became extremely easy for the attitudes of mind thus generated to pave the way, under the impetus

of modern science, to a totally materialistic formulation of man's origin and destiny.

The fear of death leads inevitably to a fear of anything which *interrupts* sensation. Western civilization has been pre-occupied with fears of national or social eclipse—loss of power, influence, wealth or property. For the psychic self, social eclipse is a kind of death, for it means the stoppage of certain avenues for sensual experience. The psychic self may be said to be jealously preservative of all avenues of sensation once gained. The psychic self will go into paroxysms at the loss of a lover, while it will leave the lover voluntarily in a split second if a more promising love is guaranteed. But the psychic self will give up nothing that means a diminution of sensation. Men have been known to spend the greater portion of their active lives in upholding untruths relative to themselves, if their social positions are based upon those untruths. Social positions are often simply means of retaining the maximum opportunities for sensation. There is no *reason* for an untruth at any time, except from the standpoint of the "psyche." Contrarily, "nous" is never served by falsehood, greed, envy, anger or hate.

When the *psyche* is in command of human destiny, no material wealth will ever be regarded as surplus. One does not care about the suffering of the poor or underprivileged. Men may exchange financial greatness for political greatness, but the psyche will only allow this if more sensational value is to be the reward of the new life. If social position will be either preserved or enhanced by charity, then charity, by all means. Also, the fear of the discovery of wrong doing is but another aspect of the fear of death, for social disapprobation means the lessening of all one's opportunities for indulging the pleasures of the senses. Spurred by the desire to avoid social disapprobation, innumerable men have endowed charities in the name of Christian principles, have undertaken to espouse causes, which may, of themselves, be worthy ones indeed. Yet, in such cases, we have simply another instance of the psychic man operating upon its principle of survival.

In a complicated civilization, of course, the *psyche* becomes extremely complicated in its maneuverings. Since there is always present in its world a strong current of moral idealism, even the purely psychic man realizes that he must have constant justifica-

tion for his behavior. Membership in a church is often one of such justifications. The attitude which the psychic man takes toward his church is something like this: "At least my church is pure, and my zeal in furthering its interests will obviously make up for any lack of virtue in my personal life." Here the church becomes the psychic man's substitute for the moral self. The psychic man cannot allow a real *moral* self to enter into its jealously guarded world, for a genuine moral self would interfere. But the acquisition of carefully-calculated substitutes brings many extra advantages.

Just as some men seek to preserve their status in society through church allegiance, so do others seek preservation and justification through the creation of a "respectable family." A man may seek to "raise a family" and to instruct its members in all of the conventional virtues, simply because he wishes to establish *himself* favorably in the eyes of his fellow citizens—or to protect whatever personal eminence he may have already achieved. The keynote to this attitude is revealed in those instances where husbands and wives are willing to be properly "good" and dutiful to the other members of the family as long as those others follow a designated pattern. Such men and women have desired the *pattern* as the mark of their own prestige—they have not really chosen to exist on a free, cooperative basis with other human beings. Even the psychic self, in its peculiar way, knows that one must be Established in Society. There must be things that one can "count on," from dutiful wives and children, to cars in the garage and pressure cookers on the stove.

Nationalism is another effluvium of the purely psychic man. If one cannot reach sufficient personal eminence, it is possible to advance one's position by identifying oneself with the "superior" nation or race, which is, of course, very similar to man's identifying himself with the virtues of religion by supporting a church.

These, then, are the inevitable characteristics of the uncontrolled psyche. In the terms of such an analysis, we may see how it is possible for a large proportion of the forces which mold the modern world to spring from attitudes commensurate with the Law of Survival. The *psyche* simply represents a certain kind of intelligence, preservative—but only on its own plane. It becomes the evolutionary task of the Moral Self to control and use this type of

selfish energy in whatever manner will best lead to an increased cooperative rapport with one's fellows. We can change the characteristic of the human psyche in us, but the motivations of the uncontrolled psyche will never change. Its motivations will be always what we now see them to be, unless the principle of moral control is invoked. Therefore it is, on the Theosophical view, that when we come to the evaluation of any society, or of any religious or political forms—when we talk about the value of Christianity, of the "family life" or of "patriotism"—we must concede that a strong overlay of purely psychic motivation rests on top of each one of these expressions of group life. All these areas are legitimate fields of action for the moral man, but our politics and our economics, our social customs, and our family customs have been created during a cycle when the psychic, and not the moral, elements of man were dominant.

EFFECTIVE THEOSOPHICAL WORKERS

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it—not as persons—but because we see and do. The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it *pull us along.* Of course, if we were dead and gone, or not able to grasp the great fact of such existence as the Lodge of Masters and Their work in the world, the great Movement would be going on in such measure as others—perhaps not so wise nor capable in many ways—might afford. So, every student who will strive to make himself a fitting instrument is necessary to the work, to his full capacity, Soul, Mind and Body. Having put our hands to the plough, and seeing the field that needs cultivation, we may push on in confidence and faith. More power is needed? It will come, if we will just open those big hearts of ours and let "them" work. —*The Friendly Philosopher*

ON THE LOOKOUT

"Of Flight and Life"

In the restless, uncertain days when spokesmen for the U.S. military establishment compensate for their present inactivity by composing threats against Soviet Russia, any voice raised in behalf of sanity, peace, and progress must find its welcoming. And when the voice is that of America's Charles A. Lindbergh, the welcome is if anything increased. Lindbergh is not primarily a writer; he is an active man—but, as he says in his recent book, *Of Flight and Life,* "there are times in life when one feels an overwhelming desire to communicate belief to others, to band together with one's fellowmen in support of a common cause."

Lindbergh makes no attempt to whitewash the Soviet Union, nor to advocate what he considers a foolhardy attempt to create peace by the abandonment of armaments. His view of national defense is closer to the conventional one of "semper paratus" ("always prepared"), but in this 56-page book (Scribner's, 1948), he treats of the causes which led this nation—and the world—into the vicious maze of military conquest and the worship of scientific materialism. That is, he examines the forces which have led man away from life and nature to a mad progress in disaster.

"Hypnotized by Knowledge"

According to Lindbergh (who himself was admittedly once a worshipper at the shrine of technology), the tragedy of scientific man is—

> that he has found no way to guide his own discoveries to a constructive end. He has devised no weapon so terrible that he has not used it. He has guarded none so carefully that his enemies have not eventually obtained it and turned it against him. He has developed a system in which his security today and tomorrow seems to depend on building weapons which will destroy him the day after. He has become so hypnotized by his search for knowledge that he must go on discovering and experimenting even though it leads to his own annihilation. With the key of science, he has turned loose forces which he cannot re-imprison.

In ironic corroboration of these words, the Los Angeles *Times* on Dec. 22, 1948, ran the following item, with a side-head appropriately lettered, "Listen Russia!":

> The United States has planes, crews and atomic bombs ready for instant action in the event of any Russian attack on this country or its allies, the Reader's Digest said today. This statement was made in an article by William Bradford Huie, a free lance writer said to be a confidant of U.S. Air Force generals.

"IN OUR UNBOUNDED WISDOM"

> Huie said the United States could pour on as much explosive power in one atomic raid on Russia as was released by the combined armies, navies and air forces in the last war. "In wisdom, as well as in humanity," his article said, "the United States should warn the Russian rulers:
>
> "That we now have enough improved atomic weapons to immobilize Russia.
>
> "That we can deliver those weapons in sufficient quantity to kill or maim, in the first raids, a staggering proportion of the people of Russia's key cities.
>
> "That the targets have been selected, our planes readied, our crews alerted.
>
> "That this terrible retaliation will come if Russia attacks us or another free nation."
>
> Huie said U.S. bombers could deliver atomic loads on any city in Russia within a few hours after they received orders to attack.

By such tactics, Lindbergh points out, England won a war and lost an empire, and we have "stamped out the menace of Nazi Germany only to find that we have created the still greater menace of Soviet Russia, behind whose 'Iron Curtain' lies a record of bloodshed and oppression never equalled."

"A CONSUMING FLAME"

Military strength, Lindbergh concludes, is like a flame which consumes the very stuff from which it springs. If we succeed, he thinks, "it will be less by forcing our system of democracy on others than by setting an example others wish to follow; less by using arms than by avoiding them; less by pointing out the 'mote' in another's eye than by removal of the 'beam' in our own. The improvement of our way of life is more important than the spreading of it. If we

make it satisfactory enough, it will spread automatically. If we do not, no strength of arms can permanently impose it."

Certainly this would seem feasible and humane advice, when we look at a Europe that cannot yet feed a fraction of its starving population. It is doubtful whether the nations which suffered bombing and devastation are among those participating in "cold-war" tactics. Happily isolated from these terrors, America has had little more than a theoretical experience with the brutalities that scar a people face to face with war, and the ruin which surrounds them when war has left.

The Features of Death

As a fighter and an adviser to American armed forces, Lindbergh visited Munich in May of 1945. The transition from the clear air of flight to the rubble of a once great city brought this description:

> Down on the surface of the earth, between mounds of shattered brick and mortar, looking up to the sky through gaping roofs, seeing old women and young children hunting food in piles of army refuse, I realized that a civilization had collapsed, one which was basically our own, stemming from the same Christian beliefs, rooted in similar history and culture. How fragile civilization had become, viewed through the lens of modern science; how vulnerable to the eye of the bombardier. For it resides in cities, in those little patches here and there, 20,000 feet below, dwarfed by the great expanse of field and forest yet such easy targets for the bombsight. A formation of aircraft passes high overhead; a button is pressed; black dots tumble through the air; a pinpoint on the earth erupts, and civilization is rubble, smoke, and flame.

"Earth and Sky and Healing Peace"

Lindbergh's main emphasis falls on the implications of the Biblical (and only too historical) saying that "they that take the sword shall perish with the sword." We need to pay less attention to the conquest of knowledge, and devote more attention to balancing our development: we need to "re-conquer" the factory system that robs our nation of healthy bodies and natural occupations; we need to cultivate spiritual values, and make again a working trinity of body, mind and spirit, no longer mind alone, neglectful of body and forgetful of spirit.

> We must find ways [Lindbergh writes] of spreading the ownership of homes and land. If our civilization is to thrive, we must surround our people with the physical security, bodily vigor, and spiritual peace that come from close contact with earth and sky. We must consider the decentralization of industry on standards of human character and the satisfaction of living, rather than on those of dollar costs and units of production. If industrial efficiency is essential to our welfare and survival at present, the quality of a workman's life is still more important to our welfare and survival in the future.
>
> We must measure our education less by the amount of knowledge it instils in youthful minds than by the wisdom of living it creates. The amassment of knowledge is of negative value when it places business above family in the interests of men, and makes women consider careers ahead of children; when it instructs us in the magic that turns loose modern weapons without teaching us the human values to control them.

From his own past, Lindbergh draws the analogy of our mass present: "I worshipped science. I was awed by its knowledge. Its advances had surpassed man's wildest dreams. Its benefits and powers appeared unlimited. In its learning seemed to lie the key to all mysteries of life. I had never heard of nor would I then have understood, the lines of Laotzu, 'The wise are not learned; the learned are not wise.' It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation, a chapter with both ends bordering on the infinite, one which can be forever expanded but never completed. When man devotes too much time to this chapter, he loses the greatest value of the book. . . ."

"In Moments of Highest Inspiration"

The answer to the modern dilemma is not to be sought in the confusions of contemporary politics. They are to be sought in metaphysics, no matter how distasteful to our rushing civilization such a search will be. We must search history, first, for the evidence that militarism inevitably cuts its own throat, and then—

> We must discard the materialistic philosophy that the end justifies the means. Means and ends are inseparable. In a timeless sense, they form a single path, a "way of life" along which we must travel. What is the way? That we must find in each day and hour. Eastern mystics say, "Thou canst not travel on the Path

> before thou hast become that Path itself." The New Testament tells us, "Seek, and ye shall find." We must search for it as we have searched for the discoveries of science. . . . To progress, even to survive, we must learn to apply the truths of God to the actions and relationships of men, to the direction of our science. We must learn from the sermons of Christ, the wisdom of Laotzu, the teachings of Buddha. In these, in the Bible of the Hebrews, in the philosophy of Greece, in the Indian Vedas, in the writings of saints and mystics, we have the record of the great religious and moral truths discovered by man throughout the ages at his moments of highest inspiration.
>
> Our mission is to understand these truths, to separate them from the dogma which surrounds them, and to apply them to our way of modern life.

There is, we think, no better advice that can be given to a sick world than this prescription for mental and moral health. In matching H. P. Blavatsky's *Voice of the Silence* with the New Testament, in recommending Eastern as well as Western sources of moral philosophy, Lindbergh calls attention to a more universal "religion" than the much-vaunted "Judaeo-Christian tradition." How many will profit by *Of Flight and Life* cannot be computed, but those who do, and those who have followed the advice of other searchers after truth, represent a very real hope for the future.

Insecticide and Sterility

Newspapers have reported that in parts of the United States where selenium occurred naturally in the soil, stock which fed on the land lost their hair and generally deteriorated in condition. Plants growing on this soil were said to be free from small insects, and selenium was experimented with as an insecticide. Last May Dr. Hubert Martin, bio-chemistry expert at a research station of Bristol University in England, issued a warning against the use of sodium selenate as an insecticide (London *Times,* May 8, 1948). Dr. Martin said the insecticide might cause sterility in humans and animals, and might make hair drop out and nails fall off. Flower-growers in England have been using it without suspecting its dangerous properties, but tests at Bristol University showed that in wheat treated with selenium, the wheat weevil survived but became sterile. A chicken fed on wheat grown in selenium soil laid eggs but they would not hatch.

SELENIUM AND ITS DERIVATION

No doubt, chemical manufacturers will be undismayed by the dangers attending the use of one of their products. Indeed, we may expect a display of interest by Defense Ministers everywhere in the new possibilities of a weapon that might induce sterility in enemy human and livestock! Reference has been made in Lookout to the human propensity for disturbing the balance of nature, to its and man's detriment. But the special interest of these latest reports of a dangerous insecticide lies in the etymology of selenate—from the Greek *Selene,* the moon, and the linking of selenium (selenate is a salt of selenic acid) with the earth's satellite. Selenium itself is a non-metallic element obtained as a by-product in the manufacture of sulphuric acid, and is similar in chemical properties to sulphur and tellurium. It is utilized for its varying electrical resistance in light and darkness.

SULPHUR AND THE MOON

It is not impossible that, in this matter of selenium and its derivatives, modern science has unwittingly touched the hem of the garment of occult tradition. Sulphur itself has its own association with the true practitioners of Yoga. H. P. Blavatsky has told us in *Isis Unveiled:*

> The Yogis of the olden times, as well as modern lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. (II, 621.)

And, as for the Moon—"the guide of the occult side of terrestrial nature":

> The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic aeons and the later times

> of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists (*S.D.* I, 156).

"Non-Christian Gods"

The continuing problem of religion in the schools is not, it appears, an American monopoly. Two recent items indicate that India, also, is feeling the "force of prejudice"—and that the new Indian Government, in theory at least, is making a brave stand for religious tolerance. Several months ago, students of the Christian High School of the railway town of Jhansi (225 miles south of Delhi) asked permission to sing the Song of Ram, Hinduism's most popular hymn, during their daily prayers. School authorities refused, saying that it would be inappropriate to worship non-Christian gods in a Christian institution. The hymn, the first two lines of which are "Ragupati ragava raja ram, pathita pavana sita ram," was a favorite of Gandhi's, for the Indian patriot believed (according to *Time,* Nov. 1, 1948) that mere repetition of the name of the god Ram was an effective means of banishing fear. The *Time* account states:

> Gandhi added two lines of his own to the song: "*Iswar* (Hindustani for God) and Allah are both thy names; give wisdom to all." Gandhi encouraged the use of the amended version to promote Hindu-Moslem harmony.

"The Same Pedestal"?

Protesting against the position taken by the authorities, 800 students went on record as simply wanting to do the will of Gandhi, who "died not only for India but for the whole of mankind."

> A student strike was narrowly averted by the president of Jhansi's Congress Party. But Jhansi's Moslem and Hindu citizens, united in their newly found nationalism, were incensed at what seemed to them both Christian bigotry and foreign interference. They held an angry mass meeting to protest.

The Indian Christian headmaster informed the press that he was carrying out the instructions of his sponsors—the United Church of Northern India—a coalition of Protestant mission churches. Although Christian High School's prayer hall was kept closed, students marched out of their drab yellow school building and defiantly sang the forbidden hymn in the yard.

Church officials, of course, regard this demonstration as a serious offence against Christian doctrine. As one Delhi churchman stated, "It is a symptom of a subtle attempt to put Mahatma Gandhi—for whom, mind you, I have the greatest respect—on the same pedestal as our Lord Jesus Christ." At the risk of inviting a charge of blasphemy, we maintain that from all reports of the character and mission of Jesus, he would have preferred by far to share Gandhi's efforts "on behalf of the whole of mankind" than to occupy in solitary and barren splendour the pedestal allotted him by modern Christian churches.

"PATH OF SAFETY"

Later news from India includes a *Times* (of India) dispatch of December 8, 1948, announcing the decision of the Constituent Assembly in regard to religious teaching. Of the three articles adopted by the Assembly, the first provides for freedom to manage religious affairs and to own, acquire and administer properties for religious or charitable purposes. The second gives the citizens freedom as to the maintenance of any particular religion or religious denomination. The third forbids instruction being given in any educational institutions wholly maintained out of State funds, but permits certain other educational institutions to impart religious instruction, if they desired, provided no student would be compelled to take part in them without the consent of his parents.

> The Law Minister maintained that unfortunately the religions which were prevalent in this country [India] were not merely non-social so far as their mutual relations were concerned, but they were anti-social, each religion claiming that its teachings alone constituted the only right path for salvation.
>
> In laying down in the Article that no religious instructions should be imparted in schools wholly aided by Government, the House was travelling on the path of complete safety.

—But a path, as the Constituent Assembly is probably aware, that is not travelled without difficulty. The evolution of creedless religion, or unsectarian faiths may not, however, be quite as difficult for the East as for the West, and India, with her wealth of religious traditions, is well equipped to demonstrate the importance of studying comparative religion as a prelude to achieving complete inter-faith harmony.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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